THE Reconstructionist

Vol. IX. February 19, 1943 Adar I, 14, 5703 No. 1.

CHICAGO FELLOWSHIP ISSUE

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CORRESPONDENCE

REALITIES AND VALUES

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THE CHICAGO FELLOWSHIP ISSUE OF THE RECONSTRUCTIONIST

This issue of our magazine marks the beginning of its ninth year of publication. Since its first appearance, it has witnessed, recorded and contributed to the spread of Reconstructionism in Jewish communities throughout the country.

One flourishing center of Reconstructionist activity is the Reconstructionist Fellowship in Chicago. It has offered as one of its contributions to Reconstructionism the preparation of a complete issue of "The Reconstructionist," and the Editorial Board has thought it appropriate to open the ninth volume of its publication with this Chicago number.

The Chicago Reconstructionist Fellowship is composed of a group of rabbis and Jewish educators under the presidency of Dr. Solomon Goldman. It has held regular meetings for discussing the philosophy of Reconstructionism and is now preparing steps for its implementation in the Chicago Jewish community. Eventually it expects to draw laymen as well into the sphere of its activities. Since the editorials in this issue have not been discussed by our Editorial Board, nor by the Chicago Fellowship as a group, they appear over the names of their authors, who assume full responsibility for the views expressed. Also, the items in Realities and Values, not having been prepared by editors of "The Reconstructionist," are duly ascribed to their author. The following are members of the Reconstructionist Fellowship of Chicago: Nachman S. Arnoff, Morton M. Berman, Benjamin H. Birnbaum, Samuel M. Blumenfield, Harry Essrig, Judah I. Goldin, Solomon Goldman, Paul Gorin, David Graubart, Richard C. Hertz, Leo L. Honor, Felix A. Levy, Felix Mendelsohn, Judah Nadich,* Maurice Pekarsky, Gunther Plaut, Jacob Segal, Charles E. Shulman, Albert N. Troy, Martin Weitz,* Jacob J. Weinstein.*

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EDITORIALS

CHICAGO JEWRY BEGINS A NEW CENTURY

JEWISH Chicago observed last year the one-hundredth anniversary of the arrival of its first settlers. From a handful of immigrant peddlers, the Jews of Chicago have grown into a community of about three hundred thousand citizens sharing in the social, economic, and cultural life of the city.

As is true of other Jewish communities in America, the composition of Chicago Jewry and its social and spiritual fortunes have been greatly affected by the waves of immigration from Western and Eastern

European countries to American shores. To this day one can trace the imprints of these waves in the institutional and organizational life of Chicago Jewry. The first layer of German Jewish settlers of the forties left behind a well organized system of philanthropy and a number of influential Reform temples. The marks of the second wave of Eastern European Jews of the eighties are to be found in benevolent institutions for Orthodox Jews, and a number of Synagogues, *landsmanschaften* and Talmud-Torahs. The third wave, which started at the beginning of this century and continued throughout the first World War, brought with it a series of intensified social, religious and cultural activities which find their expression in a great variety of Jewish congregation-centers. They run the whole gamut of Zionist, defense and fraternal organizations and modern Hebrew educational institutions from elementary to youth and adult levels.

But while traces of these distinct waves and layers are still in evidence in institutional buildings, organizational forms and the personalities of a number of surviving elders, there has been in recent years a great deal of boundary crossing, interchange and fusion of all elements of Chicago Jewry. Within the last decade alone, a number of Reform temples have changed their lay and spiritual leadership from men of German Jewish background to men of Eastern European origin. Jewish philanthropic organizations and institutions, which only a quarter of a century ago were hardly concerned with the tastes and opinions of the large masses of West Side immigrant Jews of Chicago, are today headed by the sons of these Jews. Not infrequently these organizations go out of their way to solicit the support and approval even of the Yiddish speaking elements.

The elements of Jewry who came to Chicago since the eighties and their descendants constitute the bulk of Jewish Chicago and are a part of the main stream of Jewish life in America. But while Jewish Chicago reflects the larger Jewish scene in this country, one can point to a number of features that distinguish it from many other Jewish communities. Chicago Jewry is neither so small as to be lost in the outside environment nor so large as to become unmanageable as an organized unit. It is neither close enough to New York to be overshadowed by it nor far enough from it to be uninfluenced by the pulsating life of the center of American Jewry. It is neither too rich to be sensitive to the needs and suffering of other Jews nor too poor to be of help to them.

While all Jewish movements, causes and shades of opinion within Jewry and Judaism are well represented in Chicago, they offer the colorfulness of variety without the sting of extreme partisanship and militant loyalties. Chicago boasts of some of the finest Jewish philanthropic and social welfare organizations and was among the first to introduce a better organized system of Jewish education. This community compares also very favorably with other Jewish centers in its religious and cultural spokesmen and leaders. In recent years there have come to Chicago a group of young, able and energetic rabbis, educators and scholars who have already made an indelible impression upon thousands of the rising generation. What is particularly significant about these religious and cultural spokesmen is that they share a great deal in common despite their differences in backgrounds and experiences. Chicago has one of the oldest Rabbinical associations composed of representatives of the Orthodox, Conservative and Reform Rabbinate who share in a social and intellectual fellowship. Chicago is one of the first cities to seek a communal rather than a denominational approach to Jewish education through the efforts

of the Board of Jewish Education. The College of Jewish Studies, an institution for the training of teachers, and for youth and adult education, has a faculty representing every theological seminary in America and a number of Jewish institutions of higher learning in Europe and Palestine. Its student body ranges from spiritual and physical descendants of Emil G. Hirsch to those of the "Squirer Rebbi," from ardent Zionists to youthful internationalists.

With these material, spiritual and human resources Chicago is favorably situated to become a model Jewish community. And yet something seems to be lacking, a catalytic agent that would bring these resources together. There are still barriers to overcome. While, in terms of ideas and aspirations, many a dividing line has long lost its sharpness, institutional parochialism still frequently prevents one group and institution from collaborating with another. In spite of the fact that the antiquated conception of philanthropy as aid by the generous rich to the maladroit poor no longer motivates the charitable and recreational institutions of Jewish Chicago, they are still managed as though they were the private precincts of the few new donors and their professional executives. To this day, there are social and recreational community enterprises and social welfare institutions serving thousands of young Jews and Jewesses which would not think of inviting the advice and cooperation of the Jewish scholar and educator. One seeks in vain among the numerous Jewish benevolent, social welfare, and correctional institutions the participation of the rabbi who, by tradition and training, is certainly as qualified to determine their policies as the average donor or solicitor. This is due mainly to the shortsightedness of the Jewish lay leaders and certain social workers. But Jewish intellectuals, rabbi and educator, must not be wholly exempted from this criticism. Too many of them are parochial in their tastes and interests and have not undertaken to cultivate a better informed and more enlightened Jewish laity.

To Chicago Jewry may be applied the words of the Biblical text, "Behold! here is the fire and the wood," but there is no one to join them together, to bring light and warmth to a bewildered Jewish community which is seeking meaning and purpose in its existence. The Chicago Reconstructionist Fellowship is hardly a year old and it would be presumptuous to claim that it is ready to assume this responsibility. However, to the extent that the ideas of Reconstructionism will penetrate to ever wider circles of our community they will bring light and warmth to the Jews of Chicago, as these are being brought to every Jewry that has been influenced by Reconstructionist ideals.

SAMUEL M. BLUMENFIELD

THE CHICAGO RABBINICAL ASSOCIATION AND RECONSTRUCTIONISM

THE Chicago Rabbinical Association is of long standing. It was organized in 1873 with great scholars like Kaufmann Kohler and Bernard Felsenthal in its ranks. The years did not enable the later members of this association to keep to the course charted by the rabbis who first met for mutual benefit and spiritual growth. Times changed and American Jewish habits changed with them. The leisure for study and for developing Israel's ideals through typically Jewish channels was lost in the activity of the American melting pot. The Jewish content of American life resembled a very weak brew for spiritual sustenance. The effort to emerge from the immigrant's ghetto on these shores was accompanied by ignorance of Jewish values, neglect of Jewish ceremonies and indifference to Jewish learning. The travelers on the highway to the new Jerusalem

dropped their Jewish baggage. To paraphrase Bryce's famous aphorism about the Holy Roman Empire, the American Jewish community is neither American, nor Jewish, nor a community; and the American rabbis, facing the *confusing* Jewish scene, find few sanctions which can receive the respect that rabbinical authority has been able to command throughout the centuries.

These thoughts occupied the minds of the members of the Chicago Rabbinical Association at the last meeting here in January. It should hearten those who labor in the vineyard of the Lord to know that a group of midwestern rabbis, Orthodox, Conservative and Reform, could consider for four or five hours of a weekday the challenges to Jewish life imposed by the fragmented spirit of the age. It was a far cry from the Chicago ministry of Kaufmann Kohler and Bernard Felsenthal, but the theme was dedicated to the purpose that actuated their labors over a generation ago. This is of no small significance. It indicates that the Reconstructionist call is not a voice crying in the wilderness. There is a surprising amount of rabbinical interest in maintaining unbroken and unmarred the golden thread which keeps us from wandering without name and without home in America.

Led by Rabbi Solomon Goldman, who stirred them deeply by his analysis of the "ineffectiveness" of the rabbinate in the scattered American household of Israel, the membership of the Chicago Rabbinical Association turned its thoughts inward to ascertain how the dignity of the rabbinate can best be promoted by efforts of Jewish religious leaders. Such questions as the position and the function of the rabbi today were discussed, and these were contrasted with the traditional position and function of the rabbi. Plainly apparent was the need of an awakened, educated Jewish laity, sensitive to the inherited values of Israel. Since the laity will not lift itself by its own bootstraps, the rabbis will have to perform this difficult task and reverse the Biblical phrase "Like people, like priest." It is no small challenge.

CHARLES E. SHULMAN

THE AUSTIN EXPERIMENT

THE attempt to create a more integrated Jewish community in Austin and vicinity (the newer West Side of Chicago) is now in its second year. While it is too early to judge its value with any degree of finality, a few features of the community project seem worthwhile recording. Perhaps it is well to start with a review of the difficulties inherent in this experiment.

In the first place, the Community Council, which is composed of the rabbis and representatives of four synagogues, two B'nai B'rith lodges, the Zionist district and two Hadassah groups, covers a territory which is rather heterogeneous. There is no sharply defined feeling of "locality" which would enable the Council to capitalize on some existing community spirit. This has placed the Council from the beginning on the defensive, and has determined some of its emphases during these first two years. It had to "prove" to its constituents that it was "worthwhile."

In the second place, Jewish life in Austin and vicinity is, as would be expected, a part of the life of the general Chicago community. That implies, on the one hand, the protective cover of complete anonymity for the unaffiliated, and, on the other, a multiplicity of causes, organizations, branches, committees and sub-committees reaching into every part of town and taking up the time and energy of the same few leaders on whom a Community Council would have to rely. With transportation difficulties added, it becomes in-

creasingly difficult for Council members to attend the meetings of the Council and its committees.

Thirdly, there is the difficulty of the task which is peculiar to every initial attempt of this kind, the task of reducing organizational chauvinism and creating a sense of community responsibility, and vision. With all participating groups struggling for a place in the sun of publicity, with all of them mainly interested in the fostering of their own individual objectives and exceedingly jealous of their constitutional rights, the Council has to be very careful to guard the real or imagined prerogatives of its members.

These problems which we have to meet are underscored here lest the organization of a sectional community council in large cities seem a self-propelling matter and lest its slow progress be judged by the yardstick of unbounded idealism. For those, however, who realize that miracles cannot be counted upon to happen *bahatzi halaylah,* the work of the Council has exhibited some very encouraging features.

The very fact that representatives of synagogues and secular bodies of various types have met in a cooperative spirit has been immensely helpful. For many of them it was the first occasion of their meeting each other.

There has also come to the sessions of Council the realization that Jewish life is many-faceted and comprises a variety of ideals and purposes, which cannot be monopolized by one particular organization in its present form. The activities in which the Council has engaged so far have underlined the desirability of joint action in fields which command the attention of the entire community.

Last year the Council undertook to hold a Community Forum, with four lectures. Risks and profits were evenly distributed among the participating members. On Thanksgiving, the Council sponsored services for the entire Jewish community, and could point to a capacity congregation and to a splendid and inspiring service in which the rabbis of all the affiliated synagogues participated (Orthodox, Conservative and Reform).

It will be some time before the Council takes firm roots in the community and before the idea of communal organization displaces the exclusivistic outlook of the average organization-conscious Jew. But those who have watched the experiment from its inception feel that a good beginning has been made toward the goal of creating a more integrated and better disciplined Jewish community.

GUNTHER PLAUT

THE PRIMACY OF THE SYNAGOGUE

THERE is a growing tendency in various circles to emphasize the primacy of the synagogue in Jewish life. Reconstructionists, who define Judaism as a religious civilization, naturally favor this tendency. For the sake of clarity of thought, however, it is important that two cautions be expressed.

In the first place, distinction must be made between the concept "primacy of the synagogue" and the sanctification of synagogue officials on the one hand, or the synagogue building on the other. The fact that in many communities all the important posts in Jewish communal life have been tendered to rabbis is not one which Reconstructionists should greet with joy; on the contrary, it is one which should occasion grave concern, for it is an index of the attenuation of Jewish life. In the past the Jewish people always took justifiable pride in its well informed lay leaders who could be authorized to speak in behalf of Jewry, for what they said and did was based on a profound knowledge of the sources of Judaism. And what

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REALITIES AND VALUES

THE NEO-HASKALAH MOVEMENT and the Orthodox opposition have both been resurrected in our day in Chicago. A recrudescence of these two trends came to light when the author of this column published a series of articles in a local Yiddish daily newspaper, in which he advocated the scientific study of the Talmud. He held that with the rise of the school of the *Juedische Wissenschaft* there grew an interest in such an approach to Talmudic learning, and that, although Eastern-European scholars perforce ignored the scientific movement, the savants of the West did develop the historical method. He deplored the absence of the scientific treatment of the *halakah* in the traditional *yevishot.*

Never had a literary outburst in the local Yiddish press provoked such a discussion as has this series of essays. Letters began pouring in to the editor, expressing disagreement with the thesis of the articles. Orthodox rabbis objected vehemently. "It is forbidden," they cried. *"Hadash asur min ha-Torah";* this thing is new, *ergo* not *kasher.* Authorities of the local *yeshivot* protested, and the columns of the Yiddish daily are still carrying letters and articles on the subject.

We thought that everything that could possibly have been said on this subject had already been said, and adequately and well. Haskalah has had its say; the exponents of the *Juedische Wissenschaft* have spoken: Zunz and Geiger, Frankel and Rapoport. The opponents have taken up their cudgels. But, in Chicago, the issue was recently revived, and in the arena again stands Neo-Haskalah vs. the Orthodox opposition.

▼

HEALTHY SIGNS ARE EVIDENT in Jewish community organization in Chicago. Reconstructionists will rejoice in some of these phenomena which are indicative of the spread of Reconstructionism's influence.

Recently, an attempt on a national scale to reorganize our communal life found an echo in Chicago. There has come into being the Council of Conservative Synagogues of Chicago, a union of the conservative congregations in this city. The plan is not to have a loose organization of congregations, but rather to bring about a modern Kehillah, after the pat-

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The Hebrew Bible

● By SOLOMON GOLDMAN*

The Bible and the Hebrew Language

THE novelist, Julian Green, remarked recently that it was a strange fact that, for many people in the English-speaking world, the most important of all books was a translation. Mr. Green might have added that it was even stranger in view of the fact that the language from which the largest part of the Bible was translated is a rather limited one. "It is impossible to conceive anything more simple and unadorned." Its etymological and syntactical possessions are meager. It cannot boast of more than five hundred root words; its vowel system is confined to three primary sounds, its verb to two tense-forms. The formation of compound verbs or nouns and the building of periodic sentences in such a medium is virtually impossible. The conquests of the Hebrew language as such are nil; it never became the language of more than one people, and that people honored it more in contemplation than in use. Consequently, we are not even too sure that its correct pronunciation has been preserved. It is strange indeed, that despite such handicaps, it should have been able, even through the medium of translations, to capture the imagination of half of humankind.

What is the secret of its amazing virility? How shall we account for its penetration into the speech and literature, the art and life of so many diversified peoples? Whence comes the resilience that has made the Hebrew language even now, after she has waxed old, youthful and fruitful? Her family history, though enlightening and full of interest, does not help unravel the mystery. Her sister languages, in the so-called Middle Semitic branch of the family with its various Canaanitic dialects, Phoenician, Punic, Moabite, Edomite, Ugaritic, have long been dead, and what archeologists have dug up of them may arouse curiosity but would hardly evoke enthusiasm. They appear to have been, even in their halcyon days, heavy-footed and unimaginative. The East Semitic branch, namely, Assyrian-Babylonian cuneiform, lacks intensity and fire. It rattles the sword boastfully, carries on business efficiently, and records law with precision, but in matters aesthetic and spiritual, it yawns grotesquely and flies low. Aramaic or Syriac of the North Semitic branch of the family once dominated the commerce of the whole Near East, and otherwise enjoyed great prestige. It added a few chapters to the Hebrew Bible and several important translations of the whole or parts of it, provided the Babylonian and Palestinian Jewish teachers with a convenient vehicle for the exposition of Israel's law and folklore, and now is expiring unnoticed and unlamented in a degenerate dialect spoken by a few Jews and Christians in Mesopotamia and Kurdistan.

Arabic, the only other surviving Semitic language, a member of the Southern branch, has indeed made important contributions to Hebrew. In the Middle Ages, Hebrew philosophers and poets leaned heavily on it, and it may well be that, in the Bible itself, there is the echo of many a guttural sound and weird metaphor wafted over into Canaan by the desert winds. Arabic is immeasurably rich, and Arabs firmly believe in its superiority over all other languages. The imprints of Arabic on civilization are numerous and can be traced to the four corners of the earth. A single one of its

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creations, "The Arabian Nights," has reached out far and wide, inflaming, for centuries, the wasted passions of princes and stirring up the dormant desires of paupers. But despite its great wealth and refinement, Arabic is deficient in surplus energy and could not, consequently, have shared with others that which it does not itself possess. Its flame is all its fire, and sometimes it flickers lazily as, for example, in the pages of the Koran.

The Energy of the Hebrew Language

The energy of Hebrew, on the other hand, is inexhaustible. It is when its flames flash and flutter all about that the fire in its entrails seems to augment. Such mighty strength is native and not borrowed, and Hebrew came by it thanks to the happiest synthesis of a people's homeland, history and religion. But first, let us examine the language itself more closely.

The first thing about it that attracts our attention is that its vocabulary consists almost entirely of nouns and verbs. The other parts of speech seldom appear. Even its personal pronouns, which belong to the oldest and component elements of the language, make their appearance, thanks to its peculiar flexibility, usually only as the tail-ends of nouns and verbs. The Hebrew definite article is also always attached to the noun which it modifies. Conjunctions, prepositions, adverbs and adjectives are few in number and are mostly derived from verbs and nouns, and, to a smaller degree, from pronouns.

But most Hebrew nouns, themselves, can be traced back to verbs. Primitive nouns, that is, nouns which in their origin were unrelated to verbs, are few in number. For the student of Hebrew, examples of nouns derived from verbs are superfluous. He can see them at a glance on any page of Hebrew he wishes to examine. For the general reader, the following illustrations may not be altogether without interest. The noun *atzil,* nobleman, is derived from *atzal,* set aside, separate; *be'ushim,* wild, bad grapes from *ba'osh,* to spoil; *het,* a sin from *hahate,* to miss (one's aim); *keren,* a ray from *karon,* to shine; *mizbe'ah* an altar from *zavo'ah,* to sacrifice, slaughter; *ma'arav,* an ambush from *arov,* to lurk; *ahuzah,* a possession from *ahoz,* to take hold of. All these nouns are verbal and, even as substantives, suggest movement and activity. Consequently, a Hebrew sentence is strikingly buoyant and sentient.

The natural animation and vividness of the language were bound to have a profound effect on the thought of the people. They did their thinking in pictures rather than in ideas. The words are so heavily weighted with emotional overtones that even when they carry philosophical concepts, they suggest graphic and sensuous images rather than abstractions. "The Torah," said the Rabbis, "speaks the language of the common man." And that is no exaggeration. It is not that the Bible is devoid of psychological or philosophical reflection; only that it conveys its content by means of imagistic associations and not syllogisms. It expresses ideas in terms of the primal stuff of human experience, drawing upon incidents and objects familiar to the five senses, and not in an especially improvised vocabulary. Most striking is the manner in which it treats of so profound a concept as the "word of God." It does not expound its overwhelming significance, power and excellence in a series of propositions, but symbolizes it under various images such as fire, honey, dew, or a hammer that breaketh the rock. In all of these examples that we have cited, it is the sensuousness of the language that has dominated the process of thought. By evoking imagistic associations, it animated the intellectual concepts and transformed them into living pictures.

The ease with which Hebrew nouns

and verbs annex pronouns and particles further simplifies the expression of thought in this medium. It can say the whole at once, concisely and directly. Unhampered by auxiliary words that usually serve only as links, Hebrew will convey in one word what may in other languages require five or ten. An interesting illustration of its remarkable conciseness is found in the story of Sodom and Gomorrah. The author there desired to center our attention on the cry of violence that went forth from those wicked cities. And he did it with one word, the word *Ha-ke-TZAAK-atah.* Even the King James Version of the Bible, with its inimitable diction, could do nothing more than translate this one word: "Whether altogether according to the cry of it." This example of the conciseness of Hebrew words is typical, and applies as much to the structure of sentences. A complete thought is expressed as simply and directly as any part of it. The paucity of particles has virtually eliminated secondary clauses from Hebrew composition. Related ideas do not become subordinate to a main clause but move on one plane with it, and tramp after each other as rhythmically as troops on a parade.

The Bible and the Palestine Scene

To this natural clarity and vitality of the language, the limited resources and scenic beauty of the land of Canaan contributed no little, the former having molded the character and the latter quickened the imagination of its people. The plains and valleys of Canaan are fertile but not plentiful, its rivers and streams picturesque but not abundant, its mountains enchanting but poor in metals, and altogether it is ill-provided with timber and minerals. Not that the land ever denied its sustenance to the toiler, but he had to sweat for it, and in historic times, few peoples have cared to invest the necessary effort. Both in antiquity and in more recent centuries, Palestine was not coveted for itself but as a pathway for armies that were on march toward larger spoils. The Jews alone desired it for itself, and were richly rewarded; the constant struggle for bread made their peasants sturdy and simple, brave and meditative. The drought of the day and the frost of the night, which consumed their shepherds, moved them to feel intimate with nature and close to God.

The perfect sympathy of the authors of the Hebrew Bible with the lower animals and all animate creation is unmatched anywhere. They regarded them as only a little less than man, as mute creatures, created by the same God that created Adam and saved from the deluge in the same ark with Noah. The Lawgiver provided for their rest as he did for that of man; the psalmist praised God for His kindliness to the stork, the wild goat and the cony; and the prophet brought with him into the kingdom of God the wolf, the leopard, the young lion and even the poisonous adder. Instead of deifying the lowly creatures, as the other nations of antiquity did, the Jews showed them kindliness and, drawing close to them, learned to personify them and to employ them as symbols of strength, courage, terror, industry, faithfulness, loneliness, love and majesty.

No less present in the mind and dear to the heart of Jews was inanimate nature, although it would hardly seem correct to say that anything in nature appeared to them as inanimate. In the Hebrew Bible, at any rate, everything is quite decidedly alive. Heaven and earth, sun and moon, stars and winds, mountains and seas, trees and flowers breathe and heave with life. The fascination of little Canaan was irresistible, and its impression on the sensitive artist indelible. The beauty of its contours, the awefulness of its vast desert spaces, the radiance of its wide skies, the luxuriance of its foliage permeated every

crevice of his being. As often as he meditated on God or man, good or evil, peace or war, prosperity or disaster, one or another of the physical features of the land leaped to his imagination and furnished him with a metaphor. Was he in search of God? The heavens declared His glory. Was he thinking of his king? The cedar of Lebanon revealed his majesty. Did he apprehend war? The nervousness of the mountains told of its fury. Was he hoping for peace? The overflowing stream extended its blessing. Was he pining for his beloved? The palm tree exhibited her figure, the lily her face, and Carmel her head. Not a lineament of the land or gentle zephyr or babbling brook or driven leaf or blushing rose escaped the wondering eyes of the shepherd poets. Hungrily their muse seized hold of nature's variegated forms and enshrined them in imperishable metaphors. Of plants alone more than 250 are mentioned by name, a circumstance that has given to the poetry of the Bible "an air of pastoral elegance . . . which any modern poet will emulate in vain."

But even more than trees and plants, mountains and rivers, or anything that was on earth, it was the resplendent and remote heavens of Palestine that overawed the Hebrew poet and fired his imagination. It is true that, in the Bible, heaven and earth are coupled together so many hundreds of times as to make the phrase "heaven and earth" sound very much like a refrain. Herder found in this constant juxtaposition of the two the origin of the main feature of Biblical poetry, namely, that of parallelism, and was tempted to denominate the whole body of that poetry, "the poetry of heaven and earth." The relation between the two was certainly everpresent in the mind of the Hebrew poet and he seems to have been unable to think of one without recalling the other. If he felt the earth quake, he imagined the heavens tremble; if he heard the heavens sing, he imagined the earth joyful; if he hoped for a new heaven, he wished for a new earth; if he declared the heavens to be God's, he boldly claimed the earth for man. Most often, however, the association contemplated their differences rather than their similarities, contrasting the nothingness of the earth with the boundlessness of heaven. The earth was, to be sure, immeasurably long, and the abyss deep, and the sea broad, but all together, they served only as God's footstool.

The pure, torquoise blue atmosphere is a striking feature of the beauty of Palestine. Its horizon is brilliant and transparent, bathing in a sea of light. And it was light, above all things, that stirred and gladdened the heart of Hebrew poets. They learned from the stories told among their people that light was the first thing of which God had spoken, and their own experience convinced them of the truth of the tradition. For "It is with man's Soul," according to Carlyle, "as it was with Nature: the Beginning of Creation is Light." What, indeed, could have preceded light but chaos and void? How could the world assume shape, or form, or manifest color or beauty without it? From the time the poets had seen with their own eyes, on the mountain tops of their fair land, the sun drive away the darkness of the early morning or the moon bewitch the silent night, they could never again shut the glory of light out of their minds. It became the symbol of their deepest yearnings, fondest dreams and profoundest reflections. They recognized in it the comely maiden who looked forth "as the dawn," the graceful youth who was "white and ruddy," and the prince who was more ruddy "in polishing than sapphire"; it recalled the wise man who shone as "the brightness of the firmament" and the prophet who was a "light unto the nations." And light was more than all that. It was the very garment in which God clothed Himself, and it was His living word, the Torah.

The Sublimity of the Biblical Theme

The beauty of a land, however, and the virility of a language do not yet, by themselves, give birth to a great literature. The splendid rays of Palestine's sun gilded the aspiring cedars and towering mountains in the land aeons before Father Abraham began to trace his footprints on its hot sands; the Hebrew language, too, was fluent on the lips of Canaanites centuries before Moses carved its characters upon the tablets of the law, but the literary monuments of those ages, though constructed in Canaan and in Canaanitish, are not sumptuous or imposing. No. The ineffable sublimity of the Hebrew Bible and its divine thrusts of power are not the product of these outward causes but of a people's history and its religion. Hebrew literature is incomparably great because Hebrew writers employed the energy of their language and the dignity of their style on great themes. How true that is, even a hasty and casual comparison of the Bible with any part of Greek literature, the only other truly great literature of antiquity, will show.

With respect to excellencies of style, no page of the Iliad, to take one instance out of many, need blush before any page of Isaiah. Indeed, the Greek might even occasionally chuckle over a harsh sound and forced alliteration that now and then mar the exquisiteness of the Hebrew. It is otherwise with the subjects of their discourses. When the latter are compared together, the splendor of the Greek dims, or, to quote the severer judgment of Coleridge, Homer appears "disgustingly tame." Now Coleridge could not possibly have had in mind, when he wrote these words, the elegance and grace of the Iliad as a whole, or the subtle rhythm and sweet music of its poems, when considered separately. It is hardly conceivable that the artist in him could have found their rapturous beauty "tame." Homer's accounts of the Trojan War, of the single combats and the promiscuous battles which were fought outside the walls of the doomed city, are, as literature, splendid and unsurpassed. His heroes are clearly drawn and sharply differentiated. The tale as a whole is superb, straightforward and unstudied in its simplicity, and, despite the irregular sequence of some of its sections which has resulted from later alterations and interpolations, the Iliad is perfect in its epical symmetry. What then was it that made Coleridge impatient? It was, we believe, that the great art of the poem was squandered on far too many little things, commonplaces or extravagances. Homer's magic verse cannot hide the fact that one-half of his poem is preoccupied with a brawl provoked by the pretty face of Helen, the other with the sulkiness and pride of Achilles carried beyond the "largest exigencies of insulted honor" because of the wench Briseis, or that the poem throughout depicts the gods as weak, cantankerous, spiteful and despicable creatures. The Iliad does not altogether do justice to the Greeks, themselves. It presents their society *en cuerpo,* without passing judgment on its good or evil, strength or weakness, or virtues and vices, and without more than the vaguest hint of the grandeur of Hellenism and its mission to humanity. In such a comparison, a comparison based both on the matter and the language of the two greatest literatures of antiquity, the Greek is bound to prove decidedly tame. For the themes of the Bible get beyond art.

Strictly speaking, the Hebrew Bible, from the first word in the Book of Genesis to the last in that of Chronicles, treats of only one theme, from which it never digresses, varies or turns aside. Changes in names, shifts in scenes, and the passage of centuries, do not make the least difference. It is of little import as to who killed Abel or pleaded for Sodom or battled with Amalek, or slew Goliath or loved the

Shunamite maiden, or at what particular time any of these events took place. It might have been Cain or Abraham or Moses or David or Solomon in the long ago, or it could be someone alive today. The idea, the purport, or the passion would be the same. Time, names, language are merely existents or variants of the same theme; the people of Israel itself is only incidental to it.

Nothing more vile or blasphemous has come from the prejudiced pens of quasi-objective critics than the lie and libel that the spirit of the Hebrew Bible is chauvinistic. The Jewish Bible, Goethe wrote, was, "Not the Book of one people but of all peoples, because it presents the fate of one people as symbolic of all peoples. It associated its beginnings with the origin of the world, and, by means of a series of developments, carried it to the most distant regions of eternity." To be sure, the Hebrew Bible is Jewish. But it is Jewish only in the sense that it is of the Jews, and by the Jews, not, however, for the Jews alone. Their part is that of an agent, example or experiment. Not that the Bible ever stripped them of their peoplehood. Unpracticed in the art of abstract thinking and wary of ghosts, the Biblical writers never committed such folly. They regarded their people as a people, as something historical, tangible and real; they loved it with all the fire of which the patriotic heart is capable, and firmly believed in its indestructibility, but they never made it an end in and of itself or the ultimate of their dreams and visions. That place in the Hebrew Bible was reserved for God, His kingdom or the Great Society, and that is its one and only theme.

A Drama of Five Acts

Theologians generally treat divine grace, salvation or human perfection as intellectual concepts and expound them in strict and definitive terms. The Hebrew Bible did not follow such a course. Its inspired authors possessed the genius to unfold their theme of themes in language as loose and popular, as vivid and near to the comprehension of the sense as we saw them do with ideas less abstruse. They wrote history instead of theology or philosophy, and dramatized the destiny of all mankind in the career of a people, in a way that has never failed to engage the uncultivated imagination of the common man as much as the more subtle wit of the philosopher. They portrayed with uncanny skill the vastness and endlessness of their theme in a drama of five acts, built around the earliest stories current among the people, in which the climax appeared ever imminent and ever far away. These stories, in which the great Biblical values seem to have been germinally present at the beginning, were told with such simplicity, conviction and eloquence that their imprint never faded from the national mind. Generation after generation retold them with variations in details but unaltered in essence, often employing the vivid imagery of the originals.

The first of these stories is that of Creation. It remains, to this day, unequalled in majesty and sublimity. Who, indeed, can speak of it without an ecstasy? No poetry in the world, said Herder, exhibited the beginnings of all things in greater purity. "If all the oceans were ink," said the Rabbis, "all reeds were pens, the heavens parchment and all men writers, it would not suffice to describe the infiniteness of the Universe." The Biblical author nevertheless did it with a few strokes of his pen, and revealed the purpose and design of God in Creation, in language that wins as easily the heart of the child as of the sage. The infinite, omniscient, omnipotent and invisible God of his account, who fashions the universe with much less effort than the nomad spends in putting up his tent, the aweful, unapproachable God appears near and fatherly, speaking and acting familiarly,

and doing all things as man would have wanted them done. He removes chaos, confines the darkness, limits the waters, spreads out the fruitful earth, unfurls the brilliant empyrian, and, imprinting His image on man with the tenderest affection, places him in charge of all living things. Prophets and psalmists, sages and historians never forgot the power and goodness of God, and the responsibility and destiny of man suggested in this prelude to all civilization. We shall see them time and again utilizing the symbolism of chaos and creation, and light and darkness, and enriching their utterances with its full tones and enchanting colors.

The first act prepares us for painful and tragic events. The Sabbath peace that settled upon creation, and the bliss of the garden of Eden are short-lived. Man is perfectible but not perfect. A seething cauldron of desires, he is easily tempted and easily misled. Adam is weak, Cain a fratricide and his descendant a braggart and murderer. Their sins do not go unpunished, but God is compassionate and forgiving, and man fills the earth with violence. His creation momentarily appears a mistake, and his doom is decreed. But there is one righteous man and he saves the human race from its due reward. Uncontaminated by the evil of his generation, Noah wins the favor of God and survives the all-destroying deluge. The rainbow that appeared in the sky after the flood has come to symbolize the boundless graciousness of God, the triumph of righteousness and unshaken faith, and has strengthened man's resolution never to falter in adversity.

Noah's descendants, however, did not learn from his experience. As they multiplied and grew prosperous, they repeated with impunity the practices of the antediluvians. A fresh start had to be made and Abraham, turning his back on the uproar and frivolity of Ur, its vice and violence, its impotent gods and depraved men, trekked across the desert to enter into a covenant with God. Later generations never ceased to dwell on the story of his life and the lives of Isaac and Jacob, and Joseph and his brethren. The idyllic sketches of their simplicity, humility and dignity, their concern for their fellow-man, their mutual affection, notwithstanding family rifts, and particularly their unswerving faith in God in the midst of trial and suffering have served equally well as patterns of conduct and models of style.

The Exodus, the fourth great act in the Biblical drama, has also constituted a rich treasure of idealism and literary ornament. The whole episode was converted into a symbol of freedom and into vital metaphors. The toilers' search of straw, the babe in the reeds of the Nile, the tyrant's swift interchange of hard-heartedness and fear, the liberator's tender care and firm resolve, the pillar of cloud and the pillar of fire, the water that divided and stood up like a wall, all of this stirred and haunted the minds of the Biblical writers.

The wondrous happenings in the fifth act of this drama are unforgettable. We see Sinai in travail, its metalic veins blaze and smoke like a furnace; the heavens are rent asunder, and, amidst the clap of thunder and flash of lightning, we hear a voice speak unto man. It is the voice of God, revealing Himself in absolute purity, not under an image but as a form of power, as a vast ocean of energy, calling man to redemption, and offering him a law, a discipline, a guide on his way to righteousness, love, peace and freedom. Such sublime imagery was bound to prove irresistible, and the prophets and psalmists used it to great advantage. Whenever the world was in commotion, whether apprehensive of disaster or expectant of gladness, they saw the glory of God descend once again upon Mt. Sinai.

All these memorable events, emerging

from and merging into the Biblical theme, taken together, made Jewish tradition a storehouse of choice metaphors and felicitous allusions which were waiting to be applied as eagerly as a field of jasmine urges its fragrance on the passersby. The magnificent symbolism of such a moment as Revelation or the familiar imagery of Patriarchal life inspired emulation by later writers. The one offered the "noble naturalness" of shepherds with its delight in nature, delicacy of feeling, homely vigor, pithiness of phrase, lucidity of expression, energetic language and unostentatious diction; the other, the overwhelming eloquence of God with its awe and mystery, its dignity, grandeur and sublimity of style.

Thus it is essentially to the sublimity of its theme that the Bible owes its unique place in the world's literature. Its authors were not poets of prettiness, exploiting the scenic beauty of their country and the language of their people solely for literary ends. They had little inclination to toy with pleasant tropes of rhetoric. They spoke under compulsion and poured themselves out with the unevenness and impetuosity of a torrent, in disregard of all the rules and refinements of composition. They had a cause and they pursued it relentlessly, breathlessly, as if they themselves, and the whole world with them, were standing on the brink of a precipice. Such intensity of mood often resulted in abrupt and precipitate turns of speech, sudden and surprising changes in tenses, powerful outbursts of human passion, and imaginary convulsions of nature, all of which added no little to the exotic beauty of the Bible. But it was unstudied, a by-product of the theme which it rehearsed. And, thanks to its theme, the Hebrew Bible, even in translation, fans the imagination into a flame and strikes the soul with ecstasy.

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(*Continued from Page* 8)

tern of the *Kultusgemeinde,* which will be the organized Jewish community.

The inspiration to create this instrument of Jewish communal organization came from the philosophy of Reconstructionism. It was particularly spurred on by a conference held in New York last summer, where the national plan was presented by leaders in Reconstructionism. We also hear of a movement in our city to federate the Orthodox, Conservative, and Reform congregations into one organization. Despite the enormous differences, a uniform program of action will be found for the various synagogues.

The Reconstructionist movement may not be deliberately or consciously stressed in the formation of this new project, but there is no doubt that our movement is also interested in this community effort.

▼

That Reconstructionism can unite under its banner Jews of various theological convictions is evident in Chicago. The Reconstructionist Fellowship of our city comprises rabbis of neo-Orthodox, Conservative, and Reform congregations.

They may differ on the basis of theology, but the "reconstructionist" elements of Reconstructionism unite them all. The Chicago Reconstructionist Fellowship is no Procrustean bed of uniformity, but it provides the opportunity for rabbis and social workers of different schools of thought to work together as Reconstructionists who have the same goal and objective.

—David Graubart

Jews and the Good Neighbor Policy

● By MORTON M. BERMAN*

Benefits From The Policy

FRANKLIN D. ROOSEVELT was the first of our presidents to set in operation a program of international conduct based on good neighborliness among the republics of this hemisphere. He gave effect to the rule of fair play in our relations with our Latin American neighbors by putting an end to the practice of military intervention in their affairs. Rejecting the unilateral policy of the Monroe Doctrine and its corollaries of Yankee Imperialism and the Big Stick, the President and his like-minded Secretary of State, Cordell Hull, and Undersecretary Sumner Welles have initiated in their place a policy of cooperation in matters affecting our common interest, security, and destiny. How successful our President has been in the development of this policy is attested by the judgment of Luis Quintanilla, former Mexican Minister plenipotentiary to our country: "After nine years in the White House, President Roosevelt is the first Chief Executive of the United States who can 'look us in the eye and take our hand.'"

Very few of us have begun to realize what that Good Neighbor Policy means to the six or seven hundred thousand Jews who live in Central and South America. Jews share, of course, with all other citizens of the Latin American republics in the benefits that accrue from a program which guarantees the territorial integrity, the political independence, and, increasingly, the economic well-being of their adopted lands. But Jews who have only recently been severely subjected to Nazi-inspired attacks and discriminations are especially grateful for what the Good Neighbor Policy has done to clear the atmosphere of the poisonous gases which Nazi and Fascist fifth columnists have injected. It is a truism that, where democracy and good neighborliness flourish, there the Jewish position becomes more secure. This truism never had greater point than in Latin America, where the Good Neighbor Policy is operating to destroy those forces which hinder the development and expansion of democracy and good neighborliness.

Implementing the Good Neighbor Policy in Jewry

North American Jewry has the grave responsibility of playing its important part in the establishment of good neighborliness in the republics of this hemisphere. It is to the credit of the American Jewish Congress that it has seen the need of giving support to the President's policy in a forthright, active manner. The Inter-American Jewish Council, which has undertaken to bind the Jewish communities of the twenty-one American republics and of the Dominion of Canada into a cooperative union, is the creation of the American Jewish Congress acting in conjunction with the World Jewish Congress.

The Inter-American Jewish Council met for the first time at Baltimore in November, 1941. At that first conference, the representatives of Jewish communities in eighteen republics and in the Dominion of Canada were present. The delegation from the Jewish community of the United States was one of the least representative, but only because the usually uncooperative sections of our Jewry were unwilling

*Rabbi, Isaiah Israel Temple, Chicago, Ill. Rabbi Berman has just returned from Mexico where he has had a chance to discuss with Jewish and non-Jewish leaders their attitude toward the question of the Good Neighbor Policy as it affects the Jews.

to accept the invitation of the World Jewish Congress to unite in this action, which had the encouragement and support of our State Department. The Jewries of Argentine, of Uruguay, of Mexico, and of Chile showed maximum unity in their representations, revealing how much farther they have progressed in the unification of their diverse elements.

The conference at Baltimore was an excellent beginning for the program of joint consultation and action on the part of all the Jewries of this hemisphere. The Inter-American Jewish Council will meet again at Mexico City within the coming months. The decision on the part of Mexican Jewry to arrange for the sessions in the capital of our closest neighbor to the south was arrived at with great enthusiasm.

Mexican Jewry's eagerness for the continuation and expansion of the Inter-American Jewish Council is matched by that of all the Latin American Jewish communities. The Jews of these communities need not be persuaded of the benefits of the Good Neighbor Policy. They are aware that their position and the position of the many Jews whom they hope to welcome after the war depends upon a New World united by the bonds of cooperation and good will.

The warm reception tendered to Dr. Stephen S. Wise and Dr. Nahum Goldmann by the Mexican Government on their recent visit and its hearty endorsement of the proposed conference are proof that the Latin American governments are themselves most eager, as our own is, for the Jewish effort to implement the Good Neighbor Policy. It appears important to these governments to have the assistance of six million Jews in the program to create hemispheric unity.

The Need for Pan-American Jewish Cooperation

It should be obvious to the Jews of all the Americas that we require the union of our forces if the Americas are to be a source of hope for millions of our homeless. There are limitless opportunities on this hemisphere for additional homes. The lands to the south of our own republic are unpopulated worlds in themselves. Though their total areas are three times that of the United States, only one-sixth of the Jews in this hemisphere find their homes there. Brazil which matches the United States in size has one Jew for every hundred in this land. Argentine which is a third of the size of the United States has less than one Jew for every twelve here—and Argentine has the largest Jewish population in any of the Latin American republics. Mexico has one Jew for every thousand non-Jews in that country. The other republics show hardly better distribution of Jews and in a number of them there are hardly any Jews. The Good Neighbor Policy, which assures to the Latin American republics a future of political and economic security, is the strongest guarantee of large-scale opportunity for Jewish immigration into the new world. Only in a good neighborly hemisphere will it be possible to find new homes for our people. To the creation of that kind of hemisphere, the Jewries of America must feel impelled to dedicate themselves.

While Pan-American Jewry may number only a third of the Jewish population of the world, nearly all of the responsibility for the rescue and rehabilitation of Israel must rest upon it. We must be ready to raise funds for these purposes in amounts never before equaled. We must accept the obligation to make the Jewish Homeland capable of receiving at least two million of our homeless. We must use our joint resources to help secure the best terms for the reconstruction of Jewish life everywhere. United Pan-American Jewry will be a mighty, effective force in the achievement of all these ends.

Within these limited paragraphs, it is

impossible to indicate the many lines of cooperation which are open to a united Pan-American Jewry. Let me suggest but two or three. In connection with the settlement of Jews in this hemisphere, it is obvious that the great task of retraining many of them must be performed. The Latin Americans do not desire additional *"comerciantes."* They require farmers and industrial workers. Pan-American Jewry must accept the responsibility for fitting the newcomers for their new jobs and new lives in this hemisphere. We shall have to provide the means and the direction for the building of homes, the preparation of farm lands, the establishment of workshops and factories. All this and more in connection with the rehabilitation of a people can be achieved only by a Jewry that works on a basis of multilateral and mutual cooperation. The Inter-American Jewish Council is laying the foundation for such a program.

What North American Jewry Should Contribute

Latin American Jewry needs help in the establishment of a sound Jewish communal and cultural life. Everywhere in the Central and South American communities there is a lack of Jewish schools, absence of Jewish teachers, a shortage of text books. North American Jewry has much to offer out of its cultural and spiritual resources to fill these needs.

Latin American Jewry requires rabbis who will understand the needs and aspirations of the New World communities. But none of the seminaries of the great North American republic has undertaken to provide such a training. What a contribution, not only to Jewish good neighborliness but to Pan-American good will, it would be for one or more of the seminaries to invite one young man annually from each of the twenty southern republics to receive instruction in rabbinics and Jewish education! Our country has realized the necessity of fostering cultural relations with our southern neighbors. American Israel must not be backward in adopting its own program of cultural relations with the Jewish communities of the Latin American republics. Such a program will not only strengthen our nation's good will policy, it will help to save for hemispheric Jewry some of the best young people who are now being lost to us through lack of proper Jewish guidance.

There are authorities on the subject of the Good Neighbor Policy who are convinced that we Jews have much to contribute to spiritual understanding between North and South America. One of these authorities, Dr. Samuel Guy Inman, has spoken plainly on this point:

"Who are better prepared to aid in this development of spiritual understanding between the Anglo-Saxons of the North and the Indo-Latins of the South than are the Jews? The Jew is by nature and experience international. He is also a remarkable combination of the practical and the philosophical, of the material and the spiritual. He thus has both the qualities of the practical North and the poetical South. As an oriental, he, like the Hispanic American, has pride, dignity, loves form and is accustomed to indirect approach. On the other hand, as a participant in occidental life, he has gained something of the drive, the gift of organization, the direct approach of the cold-blooded Northerner."

Both our interests as Americans and as Jews dictate our cooperation in the development of the Good Neighbor Policy. The Inter-American Jewish Council serves our interests both as Americans and as Jews. It is hoped that the Jews of the United States will realize this when they are called upon to share in the next meeting of the Inter-American Jewish Council to be held at Mexico City.

(*Continued from Page 7*)

is perhaps more important, the present tendency would imply a paucity of lay Jews who have sufficient interest in Jewish life and have a deep-felt appreciation of its realities and problems.

Moreover, an activity which is carried on in the synagogue does not become ipso facto religious, nor is one which is carried on elsewhere necessarily secular. The so-called communal Talmud Torahs are permeated with as high a degree of religiosity as congregational Hebrew schools. Too frequently the only differentiation between the two types of schools is that the former conforms to higher standards. The growth of the congregational schools at the expense of the communal ones is not necessarily an occasion for rejoicing. This phenomenon, too, may be an index of the growing attenuation of Jewish life.

The second caution which needs to be sounded is that we can welcome "the primacy of the synagogue" only when the synagogue is designed to serve the totality of Jewish life. The synagogue which recognizes only one function, that of worship for example, or which regards only one function as basic and all other functions as subsidiary, is hardly entitled to a position of primacy in Jewish communal life. Unfortunately too few of the rabbinic and lay protagonists of the primacy of the synagogue are as yet conscious of what needs to be done to qualify it for such leadership.

LEO L. HONOR

Correspondence

The Danger to Hebrew Education

Sirs:

In your editorial on the session of the Hebrew P.E.N. Club Conference that dealt with Jewish education, you expressed your sadness at "the use of intemperate and occasionally irresponsible language." Since I was one of the two speakers, I feel it my duty to indicate the theme of my discussion.

I certainly did not indict American-trained educators as a group. But there are a number of them who insist on the elimination of Hebrew from the curriculum of our schools, or who wish to shorten the number of hours devoted to Hebrew in Talmud Torahs and congregational schools. Because of their high position, excellent organization, clever strategy, and because of the dependence of schools and educational organizations on their support, these educators are often able to reconstruct curricula in the light of *their* ideals and goals.

That is what I said a year and a half ago at the conference of the National Council of Jewish Education in Atlantic City. That is what I repeated, from an historical point of view, at the Rabbinical Assembly held last summer. On neither of these occasions did any one complain that my words were irresponsible. On the contrary, Mr. Kalman Whiteman, of the Jewish Education Committee, wrote in the *Shevile HaHinuk* that my remarks were necessary because of a growing bias against Hebrew. The temper of my speech at the P.E.N. Club meeting was the same as that of my previous ones.

It is not a question of methods of teaching Hebrew, except if the methods are a kind of *ersatz* for it. If my reading of the history of the last century and a half of Jewish education is correct, there is no important difference between the "American" and "progressive" tendency of the educators to whom I refer, and the tendencies of the assimilationists in Western Europe. The similarity of curriculum is astonishing. There is no reason to suppose that teaching in accordance with their wishes would have any happier results here than in France or Germany.

We should remember what Dr. Dushkin has said:

"The lay leadership of the community, particularly among those who control the support and educational progress of Jewish education, continue to insist not only on the single centrality of America, but on the exclusion of any spiritual influence that can be exerted by Palestine upon the individual Jew in America, except insofar as he performs a good deed for persecuted fellow Jews by settling them in Palestine or in San Domingo or elsewhere." (*Jewish Education*, Sept., 1940, p. 67).

There can be little wonder that opposition to nationalism is allied with opposition to Hebrew. I referred to this situation in a remark about the assimilationists who control the money of the people that is allotted to Jewish education. You yourself admit that some of these men are members of boards of Jewish education. All we can do to fight such influences is to warn, and warn again, and hope that our warning strikes home.

ZEVI SCHARFSTEIN,

Brooklyn, N. Y.

THE Reconstructionist

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REALITIES AND VALUES

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